e Malaysia Message

SINGAPORE
JUNE 1948

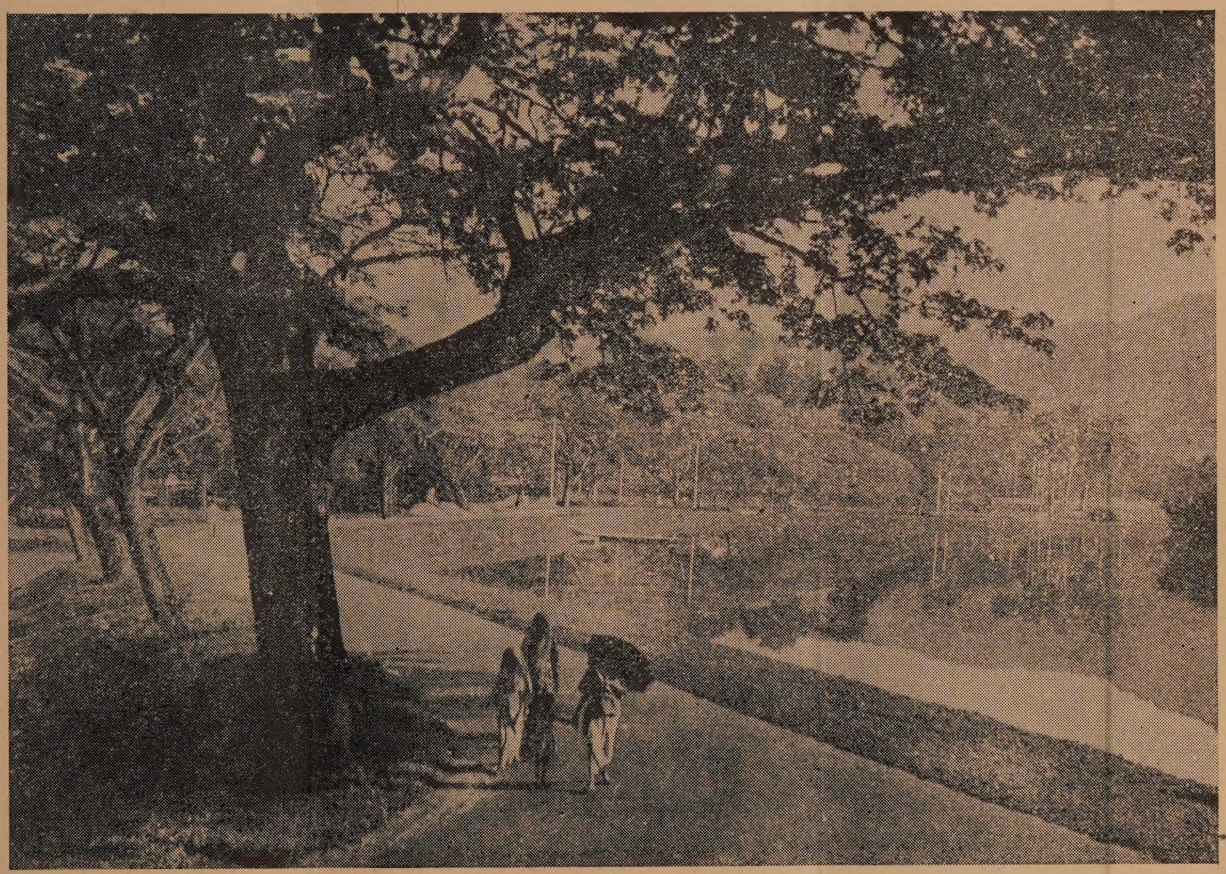


Photo by Hwang Thou Fou

All the ways that lead to Somewhere
Echo with the hurrying feet
Of the Struggling and the Striving,
But the way I find so sweet
Bids me dream and bids me linger—
Joy and Beauty are its goal;
On the path that leads to Nowhere
I have sometimes found my soul.

CORINNE ROOSEVELT ROBINSON

SINGAPORE COLD STORAGE
CO. LTD.

Branches Throughout Malaya

Frozen Goods: Groceries: Household Requisites

Buy S.C.S. Beef

•

Little Jack Horner
Sat in his corner
Eating some tender beef steaks
He said with a grin
I've a feeling within
Cold Storage has got what it takes.

IN THIS ISSUE

HWANG THOU FOU of 271 Kota Road, Taiping, a local photographer of Taiping, took the picture on the cover of scene on the Taiping Lakes. He has promised to furnish us further pictures for THE MALAYSIA MESSAGE.

CHARLES C. WEST has recently gone to China and is teaching at the College of Chinese Studies, Peiping, China.

MARMADUKE DODSWORTH was the ministerial delegate, Malaya Conference, to the General Conference. He will be returning to Malaya in early August to act again in his capacity as Mission Treasurer.

HOMER CHENG was the lay delegate, Chinese Conference, to the General Conference. He is Assistant to the Secretary for Chinese Affairs in Singapore, and is a leading layman in the Foochow Methodist Church.

ATTENTION

It is absolutely necessary that all main articles must be in the hands of the Editors by the beginning of the month if they are to appear in that month's issue. Short news items and personals can be accepted up until the 10th of the month.

PICTURES

We request all who submit pictures for publication to send in only black and white glossy finish. Examine your pictures before sending them. If the details are not sharp do not send them for they cannot be used. We prefer action pictures to group pictures. Pictures make for interest and every article about local events is enhanced by a picture or two.

The Malaysia Message

JUNE 1948

Editorial Staff

Editor: HOBART B. AMSTUTZ
Managing Editor: LORINNE REINOEHL
Business Manager: EDWARD S. LAU
Staff Correspondents: GEH HUN KHENG, Penang; MOSES TAY, Sitiawan; NELIYA MOREIRA, Ipoh; FLORENCE KNIGHT, Kuala Lumpur; LOH HENG LOON, Malacca; T. R. DORAISAMY, MYF

Publishers: THE METHODIST CHURCH, SINGAPORE, MALAYA

Manuscripts and all matter for publication should be addressed to THE EDITOR, MALAYSIA MESSAGE, 5 Mt. Sophia, Singapore, Malaya.

ANNUAL SUBSCRIPTION RATES: Malaya $2.00; to school pupils in bulk orders $1.00; United States, U.S.cy $1.00; British Isles 5s; Dutch East Indies f2.. All subscriptions are payable in Advance. Send remittances to The Malaysia Message, 5 Mount Sophia, Singapore, Malaya. Do not include remittances to The Malaysia Message in payments to the Methodist Book Room.

CONTENTS

Meditation Resources....4
Editorial....5
Events of Interest....6
World-Wide Methodism in Church Union....6
What about Lotteries?....7
Y. M. C. A., Singapore, Re-dedicated....8
News of the Christian World....8
Mabel Marsh, Honorary M.B.E....8
Boston 1948....9
My Experience in America....11
Christianity in Communist North China....13
Burma Today....15
Prayer Suggestions for the Family Circle....16
First Malayan Crusade Scholar....17
Home Missionary Society....18
Here and There....19
More or Less Personal....22

OUR ADVERTISERS

Singapore Cold Storage....2
Malaya Publishing House....23
Sime Darby and Company, Ltd....24

CALENDAR OF COMING EVENTS

July 2 Malacca Methodist Girls' School Annual Sports.

July 7 and 9 Wesley Church, Singapore, W.S.C.S. Annual Concert.

July 17 Kampar A.C.S. Annual Sports Day.

July 18 Youth Sunday, Wesley Church, Singapore.

July 22 — 25 Trinity College Extension Courses. Malacca.

Aug. 7 Day Schools August Holidays begin.

Aug. 17 — 24 Tamil Pastors' School, Seremban.

Aug. 31 — Sept. 2 Mission Field Committee.

Sept. 6 Day Schools Resume.

Sept. 15 — 22 Chinese Pastors' School.

OUR BOOK ROOM

The Methodist Book Room, Singapore, shifted to its new quarters, No. 12, Mt. Sophia, the 1st of June. It is now located in the house known as the "Tower House," which stands opposite the Upper School Building of the Methodist Girls School. Its new location gives the Book Room a much better opportunity for book and picture displays. For Singapore residents it is accessible by car on Mt. Sophia Road; for those who do not have their own conveyance we suggest coming to the back of the Cathay Building and using the steps up the hill. The telephone number is the same, namely 82544.

PLEASE

To our request sent out in letter form to Pastors and School principals asking for important dates on their calendars we have had few replies. Will you please cooperate by sending in your dates at once?

Meditation Resources

"With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early; for when thy judgments are in the earth, the inhabitants of the world will learn righteousness."

—Isaiah 26:9.

*

Sincerity, as Jesus conceives it implies that all thoughts and motives can fully bear the light.

—E. F. Scott.

*

"In valid meditation our knowledge of God dawns and grows. Thoughts come to us which are no more intellectual apprehensions, but lay compelling hands on emotion and love. Through them the love of God is shed abroad in our hearts, and ere we know it we respond in some measure."

—E. Herman.

*

"Endowed with a pure understanding, restraining the self with firmness, turning away from sound and other objects of sense and abandoning love and hatred;

Dwelling in solitude, eating but little, controlling the speech, body and mind, ever engaged in meditation and cultivating freedom from passion;

Forsaking conceit and power, pride and lust, wrath and possessions, tranquil in heart and free from ego,— one becomes worthy of becoming one with God."

—Bhagavad-Gita XVIII, 51.

*

"There is that near you which will guide you; O wait for it, and be sure ye keep it."

—Isaac Penington.

*

"When thou hast Christ, thou art rich, and hast enough. He will be thy faithful and provident helper in all things, so that thou shalt not need to trust in men".

—Thomas a' Kempis.

*

"Make us joyful with gladness unforced,
Contagious, abounding,
That all whom we meet may be kindled, from us,
With thy fire of joy".

—Hoyland.

"I count life just a stuff
To try the soul's strength on, educe the men".

—John Tauler.

*

"My will is not my own till thou hast made it thine;
If it would reach a monarch's throne it must its crown resign;
It only stands unbent amid the clashing strife
When on thy bosom it has leant and found in thee its life".

—Matheson.

*

"When sin and selfishness have wrot havoc in the soul, love comes in to bless when pure, to blight when unholy. What fire is to an opal, that love is to man's life. Wisdom can inform man, but love alone can mellow and mature him".

—Newell Dwight Hillis.

*

I falter where I firmly trod,
And falling with my weight of cares
Upon the great world's altar-stairs
That slope thro' darkness up to God,

I stretch lame hands of faith, and grope.....

*

"God is not an awesome tyrant but the poet of the world, with tender patience leading it by his vision of truth, beauty and goodness. It is a long hard road. In the Odyssey of the human spirit every generation must carry the cross up the hill and there suffer for the next generation."

—Alfred North Whitehall.

*

"The mark of greatness is not how little, but how much a man believes in".

—Gladstone.

*

"God hath not given us the spirit of fear; but of power, and of love, and of a sound mind."

2 Timothy 1:7.

*

"Make thy tranquillity, O Lord, to dwell amongst us, thy peace abide in our hearts. May our voices proclaim Thy Truth, and may thy cross be the guardian of our souls. Account us worthy, O Lord, with the the boldness which is of Thee to offer unto Thee, of Thy Grace in pure and holy prayer, thru Jesus Christ our Lord. Amen.

—Nestorian Liturgy.

THE MALAYSIA MESSAGE

OFFICIAL ORGAN OF THE METHODIST CHURCH, MALAYSIA

VOL. 52 SINGAPORE, JUNE, 1948 NO. 6

EDITORIAL

MOST SENSITIVE MEN BELIEVE that God works through human beings, that without us, without our co-operation, our sincere efforts, His Kingdom cannot come among men.

GOD WORKS THROUGH MEN IN THIS WORLD

This does not mean that God Himself does not intervene, or take an active part Himself, but He does seem to have to wait for men to find out His secrets and apply them. Electricity was in the world from the beginning but not until men discovered it and its uses and its laws could be be used. The laws that govern radio and radar were were here but men had to find them. A Pasteur discovers the vaccines that shield us from small-pox, the tiny bacteria that can so easily destroy life. A Madame Curie and her husband found radium after thousands of experiments and trials. And so it is with everything that is worthwhile in this world.

Back of every significant event in the world's history we find a person. Given a great movement for the up-lift of men, for example, the movement against slavery, or whatever it is, there you will find a person in whose heart God has put a dream and vision of what might be. An Abraham is the founder of the Hebrew race, a Moses their liberator and law-giver, a Jeremiah their prophet in whose heart the religion of God as we know it was preserved—one man to keep alive such a tremendously great thing.

William F. Oldham comes to Malaya in 1895 and fifty years later at our Jubilee celebrations, he an old man, finds Methodist churches and schools throughout this land. A Ronald Ross comes to Malaya in 1897 discovers the life history of the malarial parasite in mosquitoes; and Malaya, which had been called "the white-man's grave", becomes one of the safest countries in the world to live in. A Stamford Raffles founds the British rule here, and what an infinite difference we find in Malaya today in contrast to the former days, so vividly described in Sir Hugh Clifford's books.

If then we believe that God works through men in this world we must ask ourselves the question "What does he want me to do"? Jesus certainly made it clear that God expects something from each of us, that he has a place in mind for us, and that he has work for us to do. What a great difference it makes to a person when he knows he is doing that which God has called him to do.

CHRISTIANITY VERSUS COMMUNISM

IT IS BECOMING MORE AND MORE obvious that most of us had been blind to the inroads Communism is making in Malaya and the very real threat it is giving to Christianity all over the world. The appeals to the youth of today seems to be similar to that of Nazism. Hitler curtailed their liberties; subjected them to the most rigorous drills and discipline; he demanded of them sacrifices for the future. And to all of this they were consenting gladly; for not only had he given them something to do but he had given them something to live for. He had given them the vision and the hope of a new and greater Germany, and made them feel that theirs was a necessary and important part in its creation. Today the communist ideal of a classless society offers, or seems to offer, something beyond self to which one might surrender and find meaning in life and exchange a sense of futility for a sense of significance.

Does all this mean that Christianity has lost its impelling motive force? Does it mean that no longer are we willing to face persecution and danger for Christ? Does it mean that the call of Christ no longer appeals? Has the Church been unable to keep alive within its organisation the burning flame of complete consecration to Christ?

There were many times in the history of the Christian Church, in particular during the first several centuries of its existence, when to be a Christian meant loss of citizenship, confiscation of property, slavery, torture, and death. The threat of Communism to Christianity is, without doubt, the greatest danger Christianity has had to face in many centuries. It may be, if we are to keep our Christian faith alive, that we will be called upon to prove ourselves as these ancient Christians so gloriously did. Christ needs us. He needs us today. He is calling —who will "follow in his train"?

A FULLY SURRENDERED LIFE

ONE SOMETIMES WONDERS WHAT would happen if young people in growing numbers should decide, as the young Dwight L. Moody decided, "I am going to see what God can do with a fully surrendered life," and then expose themselves, day upon day, to the prompting of God? How many of you, as you are thinking in terms of your life-work, are daily asking God what it shall be and asking His guidance for it? Almost always in our day young men and women choose their careers on purely selfish grounds. It is one of the real tragedies of our day that so few young people ask God for guidance; seek in any way to find out what His wish is for their lives. The late Archbishop Temple once said: "This is probably the greatest single sin that any young person can commit," since it is "the deliberate withdrawal from allegiance to God of the greatest part of strength and time". A man sets out with no other ambition than to get ahead in the sense of monetary gain and social prestige. Such a

career never makes for individual happiness or peace of mind. A young person can refuse to carry out the Divine purpose for his life, but, doing this, he cannot be happy or be at peace for, being in opposition to God, he is sinning against his own nature. This is why there is such a widespread feeling of frustration and such a sense of futility among many men and women.

Some of us are engaged in the task of rebuilding and establishing a College for the training of ministers and other religious workers for our churches and schools in Malaya. Some young men have asked what the Christian ministry will pay in terms of hard cash; young women are asking what they will get as teachers, or as Religious Education workers. On the basis of hard cash any young man or woman is a fool to enter the ministry, or the teaching profession, or nursing, or any of the so-called Service professions.

Christ needs us. Without us he cannot continue to build our MYF's, our congregations, our S.S.'s, our W.S.C.S.'s, our Y.M. and Y.W.C.A.'s. Unless some of you respond to His call, when we older ones pass from the scene, our schools and churches will have to close their doors.

Christ's need means complete surrender to him. But putting my will into the will of God will not penalize my liberty or the enlargement of my life—rather it will help me to find my fullest self. Surrender to man and surrender to Christ are two totally different acts. Christ is not a brass hat; he is not a dictator; he is not our enemy. Through Him we come to God the Father "the reality on which we human creatures and the whole structure of our lives ultimately depend." Christ is our friend, our saviour. In surrender to Him there is no humilation, any more than surrender to the warmth and freshness of a new day after a cold rainy night, or to the enjoyment of a new freedom or to the feeling of happiness, gratitude and hope, or to the highest and best that we know. Surrender to Christ is not a young man or a young woman putting up their hands in acknowledgment of defeat. It is rather young men and women lifting up their minds to the eternal source of truth and light and love, and saying from their hearts: *"Lo, we are come to do thy will, O Christ."* Certainly that is not defeat!

Dedication to Christ is a continuing matter. There is an hour when for the first time you say from your heart: *"Thy will be done."* And then what? Well, then you keep on saying that very thing day upon day all the rest of your life. And you avail yourself of such practical aids to religious living as private prayer and public worship. In this way you keep your life open to serve as a channel for God's will to operate in the world.

Events of Interest

WORLD-WIDE METHODISM IN CHURCH UNION

IN THE MAGAZINE OF THE METHODIST MISSIONARY SOCIETY of England called THE KINGDOM OVERSEAS is an interesting article under the above title. We are all interested in bringing the Protestant Churches together so that we may speak with one voice and act together on local and international affairs. In this article the writer presents first of all, the facts of union giving us the history since 1925 of what has taken place so far as The Methodist Church is concerned. Then he goes on to present the problems which have arisen as a result of these various unions.

The Facts:

Methodist Churches throughout the world have entered in recent years into the following unions, among others:

1925. The United Church of Canada, which includes Presbyterians, Congregationalists and Methodists.

1932. The Methodist Church in Great Britain and Ireland, including Wesleyan, Primitive and United Methodists.

1939. The Methodist Church in U.S.A., which includes the Methodist Episcopal Church, Methodist Episcopal Church South, Methodist Protestant Church.

1939. The Reformed Church of France, which includes Reformed Evangelical Church, Reformed Church and Free Churches.

1940. The Church of Christ in Japan, along with thirty-three denominations.

1942. The Methodist Church in Italy, which includes churches founded by British and American Methodists.

1947. The Church of South India, which includes Anglicans (Church of India, Burma and Ceylon), Presbyterians and Congregationalists (South India United Church) and Methodists.

Methodist Churches are in negotiation with other churches in:

North India, Ceylon, China. There are "conversations" proceeding with the Church of England.

Methodist Churches are deeply committed to world-wide co-operation in:

The International Missionary Council (through the British Conference of Missionary Societies and similar organisations).

The World Council of Churches (through the British Council of Churches and similar organisations elsewhere).

The principle of co-operation has been pushed farthest on the mission field, in schools, colleges, hospitals, training institutions, theological colleges and social service; at home it has been developed in Commando Campaigns, local Christian Councils, in temperance and other social activities.

he Problems:

The name Methodist of which we naturally are very oud, along with the names of other denominations who ıve entered into this union, in particular in Canada ıd South India, are disappearing. This is, of course, ıe natural result of union and yet one which must be cognized is perhaps inevitable.

It is not easy to preserve the specific Methodist ntribution in a united church. Since our Methodist olity is not original with us (in general its organisation England is Presbyterian, its doctrine that of the rotestant witness as a whole), its distintiveness lies ı special features like the Class Meeting (seldom seen ıy more), the doctrine of Perfection (which is hardly ver preached) and in its general evangelical temper and vangelistic agressiveness. One must recognize that in united church the strong points of each denomination ill be fused and in a few decades people will forget hence they came.

Methodist union in Britain has shown some definite rawbacks as well as advantages. In the rush for malgamation, which has come largely because of conomic pressure, there has been a failure to get rid of uperfluous chapels. It was assumed that union would ring about a revival of church life but that is not the ase and there has been actually a decline in numbers.

The movements for union eventually come up gainst one almost insuperable barrier—the problem of nion with churches claiming a valid ministry based on postolic succession through episcopal hands. In South ndia this difficulty was met by a compromise which has ritated some Anglicans outside India and has led to isputes and some successions in South India.

Another method of union is the linking up of hurches of the same origin in different countries into a orld-wide fellowship. Such "ecumenical denomina-onalism" has been active among Anglicans (through ıe Lambeth Conferences), Presbyterian and Reformed hurches, Baptists, Lutherans, Methodists and even ongregationalists, through world-wide conferences hich may in course of time develop executive and gislative powers. Such ecumenical groups might change ıe character of the World Council of Churches.

It is urged by contrast that the direction of union ıould lie in local unions with like-minded churches, e.g. ritish and American Methodists in China, Methodists ıd other Free Churches in England, leading eventually regional units which already have achieved political ıd cultural expression.

The most difficult problem of all is to spread the ecumenical temper" from the leaders downwards through ıe mass of lay membership. Local fellowship with a orld-outlook is the most desperate need of the Christian hurches, Methodist and others, in Britain and elsewhere.

WHAT ABOUT LOTTERIES?

OMEONE HAS REMARKED THAT we should not be so much concerned with the wolfishness of the wolves the sheepishness of the sheep!

The forces of evil are ever alert to new opportuni-es for the advancement of their cause. Groups and classes of men find common cause and stand together for anything which will further their selfish purposes. They influence the press, and easily make the headlines. They appear to be strong; but in reality they are weak. Anything based on self-interest and group selfishness is exceedingly vulnerable. Wolves are still wolfish.

But what of the sheep? Right-thinking men and women too often neglect to assert themselves and express their convictions. Here and there, an individual lacking in the quality of moral fibre expected in all Christians surrenders to what he knows to be evil on the grounds of expediency. Some of the sheep are indeed sheepish! But the vast majority of Christian people are willing to stand up and be counted.

Now what about the proposed State Lottery? In the first place, let us make it clear that our great church, eight million strong, stands firmly against ALL FORMS OF GAMBLING. When we oppose State Lotteries, we do not in the same breath condone other forms of betting and gambling, in high places or low. Race-track gambling may not affect the poor so much as the lottery, but it is bad, nevertheless. Gambling in any form is wrong. It is wasteful. It corrupts the gambler and causes the innocent to suffer from want. The General Conference of the Methodist Church declared in 1944: "Gambling is a menace to business integrity; it breeds crime and is destructive to the interests of good government. The nation must rise in spiritual might in order to end this rapidly growing evil." (Para. 2012)

Defenders of State Lotteries have drawn the red herring of tuberculosis and slum clearance across the path. There is no question of the need for some immediate steps to relieve the great suffering and hardship around us. Christians believe that anything which harms personality should be rooted out, that anything which helps it to grow is good. Christians will support any constructive means which can be found to alleviate suffering. *BUT STATE LOTTERIES ARE NOT THE ANSWER*, because they are harmful to personality, demoralize and debase those who engage in them. In their wake would come new miseries comparable to those which the defenders of lotteries claim they intend to eradicate.

Gambling is like an insidious disease. Once firmly implanted in the minds of men and women, all other values fade; moral standards are dimmed out; the needs of children and other dependents are ignored in the obsessive craving to win! The old adage, "An ounce of prevention is worth a pound of cure", fits this situation perfectly. Christians of every denomination should stand behind their officers in the Malayan Christian Council, and carry on a relentless struggle against this evil which threatens us.

Let us talk about this evil wherever we go. Many people are ignorant of the facts, and are seeking information about it. Let us register our convictions with our representatives in government. Let us talk about it in our various church groups, and formulate some positive lines of action, not only to combat the lotteries, but to improve the health conditions about which all are concerned! —*Wesley Church (Singapore) Newsletter.*

Y.M.C.A., SINGAPORE, RE-DEDICATED

AT AN IMPRESSIVE SERVICE held Sunday afternoon, June 6th, the Y.M.C.A. was finally wiped clean of its former association with the Japanese Kempeitai. The service was held in the actual room which served during the Occupation as cells for those who were tortured, and some of the former victims were present. Now the room has been converted into a pleasant game-room and is one of the most useful and inviting rooms in the building.

As Sir Franklin Gimson said, "The Y.M.C.A. is a very potent factor in the maintenance of those principles of Christian democracy which is the basis on which the British Commonwealth of Nations was founded." In recalling the horror with which the Y.M.C.A. building was regarded after the liberation, he added, "I doubt now if any trace of this feeling remains."

The re-dedication service was conducted by Dr. H. B. Amstutz, the Rev. R. M. Greer, and the Rev. Kinross Nicholson.

NEWS OF THE CHRISTIAN WORLD

COPENHAGEN. Church leaders from Sweden, Denmark and Norway met in Finland recently to celebrate the thirtieth anniversary of the Finnish Pastors' Society. Shortly after Easter Bishop Olgaard of Fyn ordained several woman theological candidates and installed them in parishes of the Church of Denmark. This is the first time that Denmark has had woman Pastors. Many bishops and pastors are still strongly opposed to such ordination.

* *

LONDON. The Methodist Church in Britain, realizing that more aid must be given to Western Europe, plus implementation of the Marshall Plan, are planning to add £100,000 to their Missionary Society's income, which, totalled some £600,000 last year, and is larger than that of any other British Mission Society.

* *

TOKIO. Mrs. Tamaki Uemura, Presbyterian Minister and world famous Christian leader, is conducting (on invitation) a weekly Bible class for the Imperial Princesses. She has been named one of the five members of the Commission to supervise the new National Police system which will take the place of the old Gestapo. Strenuous efforts are being made to permit delegates from Japan to attend the Amsterdam Conference for the inauguration of the World Council of Churches.

* *

WORCESTER, MASSACHUSETTS. On Passion Sunday morning, 2,090 laymen and their pastors shared in the third annual Protestant laymen's communion service. They represented 100 churches in the city and county. The service, held in the Wesley Church, was followed by addresses by the Pastor of the host Church and by the President of the Council of Churches. After a breakfast in the City Auditorium, addresses were given by two laymen—a judge and a business man.

MABEL MARSH, HONORARY M.B.E.

MISS MABEL MARSH IS THE ONLY WOMAN in Malaya to be included in this year's birthday honours list. Her long period of active service in the Methodist Girls' School, Kuala Lumpur, makes her a worthy recipient of this high honour.

Miss Marsh arrived in 1910 when the Girls' School had an enrolment of one hundred. Today it numbers more than one thousand. Through the years she has kept pace with modern educational trends, and made a real place for them in the curriculum. Such activities as sports, home-arts, folk-dancing, inter-school debates, and the producing of operettas were first developed under her wise guidance. In 1914 a fire destroyed the school building and the present larger one was built upon its ashes. Now that this building has been outgrown and is considered undesirable, Miss Marsh is occupied in the building plans for a new and better building on a more suitable site. Besides her school activities Miss Marsh has been a leader in various civic projects. In 1913 she was instrumental in organizing the Y.W.C.A. and for 10 years that organization enjoyed the hospitality of the Girls' School until it was finally able to build its own home on Birch Road. In 1916 the Girls' School took the lead in organizing the Girl Guides. At present she is keenly interested in social welfare work at the Leper Settlement at Sungei Buloh.

Miss Marsh has rendered almost 40 years of service—years devoted to the uplifting of womanhood, to the seeking of greater opportunities for her development. Her contribution to Malaya's growth is a lasting one. We add our congratulations to countless others.

Boston 1948

MARMADUKE DODSWORTH

THE GENERAL CONFERENCE OF 1948 will stand out in the thinking of Methodism as the *Boston* Conference. The city of Boston has a personality all its own. Almost every building and every street is of historic interest. Boston is an old city in a new world. The activities of the General Conference centred around the famous Copley Square. At one end stands Trinity Church with its famous statue of Philips Brooks. Across the Square the Old Church can be seen and in-between is the headquarters of Methodism for New England. The Mechanics Hall, where the sessions were held, is a few blocks away. This building is not imposing nor is it a landmark of history.

Ninety-six years have passed since the General Conference was held in Boston. The reason is obvious. Methodism is not strong in New England and least of all in Boston. There are no large Methodist churches there. The Boston Congregational, Episcopal, Baptist and Unitarian churches are famous. These sister denominations very kindly placed their historic buildings at our disposal. Committees met in Old South and Arlington Street churches. As we passed through the corridors of those famous churches and saw the pictures of Edward Everett Hale and George Gordon we were reminded of those masters of the pulpits which made history a generation ago. But even Methodism stems back to Boston. It was a high moment when Miss Clementina Butler was presented as the daughter of Rev. Butler who started the Methodist Church in India sailing from Boston 92 years before. Bishop Ralph Ward also reminded us that he and his wife set sail from Boston to China. As we daily viewed historic Copley Square, the words uttered by Dr. Walter Judd had added meaning: "The world perishes for lack of enough men and women of moral compulsion such as our forefathers had, the sense of mission to build in the world the Kingdom of Heaven."

THE METHODIST RITUAL, used around the world, had new meaning on Wednesday morning, April 28th, when the people called Methodists gathered at the communion service in historic Trinity Church. Here 768 delegates and sixty-six bishops from forty countries worshipped in an Episcopal Church. The ecumenical spirit permeated the Conference. Methodist preachers filled the pulpits of all the Protestant churches on Sunday morning May 2nd. Bishop Sherill, the presiding bishop of the Episcopal Church, preached the conference sermon on Sunday afternoon. The bishops and delegates marched in a body from the church to the hall for the opening session of the Conference.

Due to shortage of time the Episcopal address was read by Bishop G. Bromley Oxham the first evening. For two hours the conference listened to the reading of a document which sounded the keynote for the 1948 gathering. The report on the Crusade thrilled everyone. A total of $27,600,000 had been paid in. Over one million members have been received during the past four years. This is the largest number of people to be received by any church in any similar period in history. A goal of seven million was set for Sunday School enrolment. The *freedom* of the Methodist pulpit was emphasized. "Methodism has been a voice of judgment condemning

Malayan Reunion. First row, left to right, Mr. Homer Cheng, Bishop Edwin F. Lee, Mrs. Edwin F. Lee, Mr. Lim Un Tien; second row, Dr. M. Dodsworth, Rev. Tyler Thompson, Mr. D. K. Rajakariar; at the top, Rev. Paul S. H. Hang.

social and individual sin". One of the major problems confronting the church is the recruiting of personnel. Eight hundred and seventy-five new ministers are required every year in the U.S.A., not to mention the need overseas. In order to bind the Church together and to bring the overseas churches nearer to the American Church it was recommended that each bishop resident in the U.S.A. shall be assigned once in a quadrennium to visit one or more of our mission fields for a period of three months. Social problems and the international situation were dealt with at some length. The following sentence taken from the address is pertinent: "There is need to-day for men who sit at conference tables to kneel first at the table of the Lord. Men who have received the bread and wine of holy communion are less likely to centre attention upon the boundaries that divide than upon brotherhoods that unite."

THE GENERAL CONFERENCE is a legislative body. This was never more evident than at Boston. 1518 memorials were submitted by conferences, churches and individuals. This was a record, the highest number submitted previously was 800. Never did a General Conference ever meet for such a short period. The Mechanics Hall was only available for ten days so business requiring two weeks was disposed of in ten days. This meant that most of the action was taken in the committees and was never discussed on the floor of the conference. The last three days saw business sessions morning, afternoon and night. On the final day the clock had to be stopped to complete the items on the calendar. All memorials were considered, though some were never given adequate time. We can only mention the outstanding achievements.

1. Much time was consumed on the report of the Commission on World Service and Finance. This is the most powerful Commission in the church. Sixty million dollars have passed through its hands during the past four years. All financial matters are finally settled by this group. All monies raised and expended must be approved by it. It is a super organization which keeps the machinery of Methodism turning.

2. The most important action taken was the Proposed Quadrennial Plan which is a continuation of the Crusade for Christ. This is called "For Christ and His Church". The plan has two highly significant objectives: a. A teaching and preaching endeavour in which Methodists may achieve a deeper understanding of and Commitment to Our Faith, Our Church, Our Ministry, and Our Mission. b. A World-Wide advance in which Methodists may share in a ministry of relief and in carrying the Gospel of Christ to the peoples of the earth. The other objective is of vital interest to Malaya. The goal for the new quadrennium is the same as for the previous one. The Church will go out to raise as much as was raised for the Crusade and for World Service. This will be done by the presentation of Special Projects.

3. The report of the Committee of The State of The Church on "The Church and War and Peace" evoked the most discussion. The best minds of the Church worked on this for months and reached a conclusion which they thought would meet with general approval. Dr. Ernest Fremont Tittle of Evanston presented the report which had the support of Dr. Georgia Harkness, Dr. Ralph Sockman, Dr. Harold Case and others. Two of its recommendations only can be mentioned. "Christian people should reject a spirit of fatalism about war." "Seven church-wide organizations of the Methodist Church led by the Council of Bishops have declared their opposition to any system of peacetime universal military training. We affirm this stand".

4. The report of the Commission on Central Conferences was adopted without amendment. This represented hours and days of work by a commission set up by the last General Conference. All of the work of the Church overseas was studied and definite legislation was presented including enabling acts for the various fields. Southeastern Asia was given permission to organize a Central Conference. The Enabling Act reads as follows:

> "The Southeastern Asia Provisional Central Conference is authorized to organize into a Central Conference during the quadrennium ending in 1952 with the privileges and powers as provided under Central Conference legislation, on condition that it shall have a total of at least twenty ministerial and twenty lay delegates on the regular basis of representation. Upon completion of such organization, it is authorized to elect one bishop for Southeastern Asia, during the quadrennium. In accordance with Paragraph 424 the Council of Bishops is requested to provide episcopal supervision until the Central Conference is organized and a bishop elected and consecrated".

THE INSPIRATIONAL SIDE was not neglected. With the exception of the last three evenings when business sessions were necessary, each evening was devoted to an inspirational programme. Dr. Roy L. Smith, Editor of "The Christian Advocate" delivered a stirring address on the subject "The Jericho Road Runs Round the World" At the very outset of the Conference his word was timely:" This General Conference is meeting in the shadows of 1945. All too often it has happened that the leaders of the Church have convened in the midst of a cataclysm and have exhausted themselves debating issues which have no relevency to life. The Jericho Road calls us, everyone of us. There is a task as big as our imagination and as timeless as eternity, waiting for each of us."

On Youth Night the Hall was packed with Methodist youth from New England. Six youth representing the Jurisdictions delivered orations for the World Service Speaking contest. It is significant that one was an American negro, one was an Asian from Hawaii. World issues were featured on the other evenings. John Foster Dulles spoke on "Christian Responsibility for Peace". Dr. Walter Judd, the Congressman, thrilled the audience with an address on "Asia and World Peace".

The high point came with the celebration of one hundred years of the Methodist Church in China. Dr. V. K. Wellington Koo representing the Nanking Government spoke with an interpretation by the Madame in beautiful English. One sentence should be quoted: "There is no greater power on earth, which can come to China's support in this crisis, than the power

which can be generated by the united prayers of the Christian Churches of the World".

THAT SAME EVENING, before the address, a dinner was given in honour of Bishop and Mrs. Edwin F. Lee. Many persons present at the Conference who had been in Malaya were invited. The following were present: Bishop and Mrs. Lee, Dr. and Mrs. R. L. Archer, Rev. and Mrs. Chew Hock Hin, Rev. and Mrs. Tyler Thompson, Dr. and Mrs. Calvin Holman, Dr. and Mrs. Thomas, Dr. Liew of China, Mr. and Mrs. Horace Lee (formerly Isabelle Pike) Mrs. T. W. Bowmar, Mr. Lim Un Tien, Rev. Paul Hang, Mr. D. K. Rajakariar, Mr. Homer Chen and the writer. Several other ex-Malayans were not present who visited the Conference on other days. They were Mrs. W. G. Shellabear, Rev. Lowther, Dr. Irwin Motz, Dr. Eugene J. Yeh (known to us as D. H. Yap)

The music was superb. Dr. James Houghton of Boston University was director. Various nationally known choirs sang. The De Pauw University Choir made a great impression. The National Methodist Chorus was made up of singers from fifteen colleges under direction of the Methodist Board of Home Missions. This was the voice of united youth, the voice of united races, the voice of the hope of America. The Boston University chorus of three hundred voices sang Handel's Oratorio "St. Paul".

The Boston Conference is now history. It met at the time of the shift of the world's center of gravity when new nations were being born. There was an emphasis upon a world church. During those days when every second was so precious, in the midst of debate watched by crowded galleries of spectators, someone said to me. "Is it not wonderful to see our great Church in action?" One had only to be at that conference to realize the greatness of our Church. Never was there a greater opportunity, nor was there ever a greater Protestant Church with the resources Methodism has. Nevertheless, let us not forget that it is "not by might, nor by power, but by MY SPIRIT saith the Lord."

My Experience in America

HOMER CHENG

ON 1ST MARCH DR. M. DODSWORTH (ministerial delegate, Malaya Conference), Mr. D. K. Rajakariar (lay delegate, Malaya Conference) and I flew from Singapore to Hongkong to join the Rev. Paul Hang (ministerial delegate, Malaysia Chinese Conference) and Mr. Lim Un Tien (reserve delegate, Malaysia Chinese) who had sailed 5 days earlier. Our flight was uneventful and we arrived there at about 4 p.m., taking approximately 9½ hours.

In Hongkong we found that we had to go through more formalities than before we left Malaya. We were told by the shipping agent that we had to be examined by a doctor appointed by the Shipping Co., that after having passed that examination we had to be re-examined by the ship's surgeon, that we had to go to the Philippines consulate to get a visa and so on and so forth. Although at that time they gave us considerable anxiety, thanks to the Grace of God, we got through these requirements without much difficulty. Dr. Dodsworth, being an American, was exempted from these formalities. I was closely examined by the medical doctor inside out and outside in. It took him 1 minute and 23 seconds, to be exact. I was not sure whether I paid the examination fee of $36/- willingly or unwillingly. The examination by the ship's surgeon was a little more troublesome and it was in his office that I felt it was more difficult to get into America that into the kingdom of Heaven.

We left Hongkong on the 6th of March and arrived at San Francisco on the 24th of the same month. On the way the ship stopped at Manila and Honolulu. In the former city we were welcomed by the Rev. Charles Mosebrook, formerly of Malaya, who kindly invited us to his house for dinner and then took us around the city. For this act of kindness, he had his purse picked from his pocket at the wharf. In Honolulu, Dr. Dodsworth, Mr. Rajakariar and I, spent the whole day together sightseeing, the other two delegates going with Honolulu friends. In the evening Dr. Dodsworth's friend invited three of us to the city's biggest congregational church for a family-night dinner. After dinner we were asked to attend a prayer meeting and each to make a short speech. It was my first experience in speaking to an entirely American congregation.

Left to right: Mr. Homer Cheng, Mrs. R. L. Archer, Dr. R. L. Archer, Rev. Paul S. H. Hang.

OUR SHIP STEAMED INTO the San Francisco harbour on a misty morning. From the time we landed up to the time of our arrival at New York we have had an unending series of thrills and excitements. The rushing, the jostling and the bustling were exceedingly bewildering. We marvelled at the skylines of various cities, we held our breath at street crossings, we knocked against each other when we saw anything new and we giggled like monkeys when we took a ride on the New York subway

trains. The Americans seem to be doing everything in the wrong way. They drive their cars on the right-hand side of the road and the men with their hats on, talk to the ladies.

In San Francisco and Los Angeles we were everywhere welcomed. People to whom we were introduced said either, "So wonderful to know you," or "Mighty glad to see you." We were jubilant and we congratulated each other on being in "God's own country." But as we penetrated deeper and deeper into the Southern states, we discovered the painful fact that not every American felt it was wonderful to see us. My friend, Rajakariar had some very unpleasant experiences. We gradually came to know that there is racial discrimination in this country, and we feel greatly distressed. America leads the world in so much that is good and it is a pity that she does not rise up and erase this regretable blot on her fair name. I must say, however, that it grieves the Christian people of America as much as it does us, and that they are working against it all the time.

DR. DODSWORTH LEFT US in San Francisco on the 27th March and returned to his native town, Seattle. We four then travelled down to Los Angeles by the Greyhound bus. We were warmly welcomed by Dr. and Mrs. Leonard Oechsli, parents of Mrs. Tyler Thompson, who spent one whole day driving us to various places to visit our friends. One of the most pleasant experiences we had was to attend a party given by Dr. and Mrs. Oechsli. To this party were invited some 30 ex-Malayans including Mrs. G. V. Summers and her 3 lovely children, Rev. and Mrs. J. F. Peat, Mr. and Mrs. W. A. Wells, Miss Lydia Urech, and Dr. and Mrs. Holman. We had a most delightful evening. All of us were asked to say something. Mr. Rajakariar presented the case for a bishop with a Malayan background for South-East Asia. At the close of the meeting all present agreed that a bishop was essential for Malaya and that they would vote for a bishop as requested.

From Los Angeles Paul Hang went straight to Chicago by train while Lim Un Tien and D. K. Rajakariar travelled with me by bus. We visited the Boulder Dam, the Grand Canyon and other places of historical interest, and on our way to Chicago we passed through and stopped at many cities and places of great scenic beauty. In Chicago we had the pleasure of meeting two well-known men: Dr. J. J. Kingham, once a Missionary in Malaya, and Dr. J. L. McLaughlin, the father of Mrs. Lorinne Reinoehl, and we had several days of most interesting visits with them.

AFTER ABOUT A WEEK'S STAY in Chicago, we delegates parted ways, each of us travelling according to his own intinerary. We met again in New York where we attended meetings of the Commission on Central Conferences. New York, as I found it, is virtually a mass of history. Old heroes are commemorated and early pastoral memories revived. On almost every avenue you can find monuments and statues. From New York we travelled together to Boston, our final destination, where we remained two weeks for the General Conference. It was there that I saw the great machinery of Methodism at work; that I came to know how efficiently the colossal organization of our church is run, and how generously the American people have contributed towards the support of our Church throughout the world. It would take many pages for me to relate what took place at the General Conference. I pass on this difficult job to Dr. Dodsworth. I would point out that the Malayan delegates were unfortunate in that we were allotted seats on the very last row. Being shortsighted myself, I saw only an ocean of faces, or rather an ocean of bald heads in front of me. Indeed I have never seen so many bald heads in my life.

After the close of the General Conference we split up again and left in different directions. Paul Hang and Lim Un Tien felt particularly homesick and decided to catch the first steamer back to Singapore. Their prayers were answered and on 21st May they left New York City. Dr. Dodsworth, D. K. Rajakariar and I gave them a hearty send-off at Brooklyn and we drank many bottles of coca-cola to their health and bon voyage.

I HAVE BEEN IN U.S.A. exactly two months to-day. I have travelled throughout the length and breadth of this country. Looking back on my experiences from a distance of time and of space, I can still feel the many thrills and excitements I have had. I have seen staggering skycrapers and the glittering neon lights. I have climbed up the tallest building in the world and I have also crossed the longest bridge—the San Francisco-Oakland bridge. I have taken the best food that America can offer and I have also been given the worst (which incidentally include the "Chop Suey" and "Chow Mein" which Americans seem to love). I have seen America at her best and I have also seen America at her worst. After two months I must confess that I am still unable to form a proper opinion of her. The American people drink so much cold water and eat such a great deal of ice-cream, while at the same time they turn on so much heat in their homes and put on such heavy overcoats when they go out that I am at a loss to know whether the climate here is hot or cold.

America is staggeringly colossal, exquisitely beautiful, utterly artificial, awfully "commercialised," incredibly modern and unbelievably "contradicting." What else can I say? I do not know what my fellow delegates feel about America but I do know that we are agreed on one thing—that the tempo of life is too fast for us Orientals. It is a wonder that none of us have been run over by a motor-car.

Of all the peoples in the world there are none so alive as the American to the value of modernity, so fertile in experiment, so feverish in the search for something new. These, however, are not the qualities that make for a strong America. I have discovered a patent force—a consciousness that America must rise up to her responsibilities by being the Crusade leader for Christ throughout the world. Everywhere there are groups of men and women, especially older people, who are devoting their time and energy quietly, joyfully and unselfishly in the work for the furtherance of the kingdom of God, for the collection of money, food and clothing for the relief of Europe and Asia. They ask for no favour and they seek no reward. Therein lies the strength, stability and greatness of America.

Following Dr. Diffendorfer's significant article in the April issue this condensation from a full discussion under the same title in "Christianity and Crisis" will be illuminating.

Christianity in Communist North China

A summary of the original article

CHARLES C. WEST

IN NORTH CHINA we find Christianity and Communism facing each other, not exactly in the manner of battle lines but at least on experimental frontiers. The leaders of Communism there are dyed-in-the-wool Marxists and yet seem to be trying to work out by trial and error something that will fit the needs of their areas. So far as can be discovered they seem to be independent of Moscow yet their outlook is in full accord with the Soviet Union. At the same time the Christian Church, also under Chinese leaders,—men who have been cruelly limited in numbers by the casualties of war,—is seeking new ways to relate the Gospel to the whole life of North China.

Mao Tze-tung, the Communist leader, in his writings and speeches has claimed to respect the rights of minorities. "The most important liberties of the citizen are those of speech, publication, assembly, organization, thought, belief, and person." "Their language, literature, folk practices, habits,' and religious beliefs must be respected." The Communist leaders have also constantly maintained that missionaries, Chinese or foreign, are welcome if they do their work within the framework of the Communist social system and law, but add significantly "provided they are not anti-communist."

NOW ACTUALLY the facts contradict these statements and can only be understood by a study of the underlying theory and practice of Communist policy. Mr. Mao in 1944 wrote what might be called the charter of his movement in the book "China's New Democracy" in which he makes clear that it is in the interests of China to go through a sort of double revolution, the first step of this revolution being a cooperation with and to come into a "New Democracy." The second one would be final victory of the masses because of their overwhelming majority under, of course, Communist leadership.

But there are limitations that are not always clear to the simple observer. We must remember that the "New Democracy" cannot tolerate people who are "anti-Communist." Mao says such people will be destroyed, the implication being that it will come as a result of impersonal historical forces. They also stress that the "New Democracy" must be "scientific" and that truth must be sought in "concrete facts. Only the revolutionary practice of millions of people can be taken as the guage for measuring truth." And even in this pre-socialist phase the people must work to eliminate religion from its culture. Certainly any missionary, Chinese or foreigner, would have a hard time teaching the Gospel under such a regime.

It becomes clear that a basic self-deception is to be found here, as in all Communist thought, which colours the righteousness of their actions. To identify the Communist movement with inevitable movement of history leads to a moral irresponsibility and indifference to personality which strikes right at the root of the Christian message. And their doctrine of economic determinism, or control by the group or society, destroys the only foundation that an individual can have; for the individual as we envisage him must have the right to a vocation and destiny that transcends all communal organizations and functions in the world. At the same time we must realize that Chinese Communism is made of living human beings, and so cannot be condemned solely on its theory. The mass of Chinese Communists have been won simply on the basis of land reform and other measures like that, and we must admit that Communism has revealed tremendous social sins lying at the root of much of China's trouble. To many Chinese, Communism stands simply for ruthless tactics or methods for securing better government, and for a much fairer economic system than they ever knew or dared to believe possible.

COMMUNISTS and Christians first faced each other in rural North China in 1937 when the war began and the Communist-led guerrillas organized the countryside while the Japanese held the cities and the railway lines. During this period the liberal wing of Christians saw their programme of mass education and rural improvement slowly fade under Communist pressure. From the Communist point of view their whole relationship with the Christian Church is incidental to their main concern which is land reform and productivity. Religious workers have been assigned enough land to live on, by Communist standards. In at least one case this involved destroying a hospital, school, and residences, even the bricks being carried away by "the people." Elsewhere the local foreign missionary was given public trial on trumped-up charges against the hospital (it cut people's hearts out, allowed certain poor folk to die while it saved the rich, etc.) The total value of the labour of those who had thus died was calculated from the time of their death (sometimes fifteen years before) and charged to the mission. Its property holdings were taken in part payment. In this as in other cases the use of the church was offered to the congregation.

THERE WAS a time when the control of top Communist leaders over questions of religion was negative rather than positive. They set the general policy and left it to their lower officials to apply. But in the past ten years

there has been such a strong shift the other way as to suggest direction from above. Immediately after the war there was much cooperation and many promises. It was then that one missionary evangelist actually set up work in Communist areas. Then followed the failure of the Marshall mission and the withdrawal of army peace teams when immediately the pressure on Christians increased. Bibles in some areas were confiscated. Church services were increasingly spied upon or prohibited. The missionary mentioned above was arrested, tried and "encouraged" to leave.

The Church, in the eyes of the Communists, is not a productive institution. In a majority of cases, all church workers, even theological teachers, must put in full time at another job to be eligible for food. In only a few cases is a pastor or evangelist tolerated. The situation varies considerably—in some cases officials have forbidden an offering in the service and have threatened to confiscate all grain and other products brought to the church. Teaching, medical and social welfare work are considered productive but raise immediately the question of control. Pre-war Christian schools, hospitals, rural experiment stations, and mass education projects have all perforce closed or remained closed in Communist China with one single exception of a Christian teacher running a Communist school.

DO COMMUNISTS, then, persecute Christians? The answer seems to be, usually not as Christians. An absolute prohibition of church services has been rare. Many evangelists are allowed to do their work quietly. In one place a district association of churches was allowed to meet, and the author knows of two cases in which evangelists of high reputation are allowed to work into Communist territory from government held bases. On the other hand, wherever Christian work crosses one of the policies or attitudes described above, it stands in danger. The opinion of Christian leaders in Peiping would summarize the situation somewhat as follows:

1. Communist law and policy is undependable, subordinate to the gaining and maintenance of political power, or to irresponsible destruction.

2. The Communists cannot, despite their sincere desire in some cases, tolerate for long an organization which is not under their control or an individual with independent influence. On this rock all Christian work will eventually founder. The Communist system, in short, leaves no room for freedom.

3. The Communist conception of society, being materialistic and without regard for persons as such, leaves no useful social function for the church and puts no value on full time church work. Thus the development of leadership, of intelligent faith, and relevant Gospel are hamstrung.

4. Because Communism cannot understand the Christian's relation to God, except as self-deception, the actions of Christians will always be assigned economic or political motives, and dealt with accordingly. Christianity will always be suspect as a cover for an alien class or nation's activities.

Yet balanced against these are two other points:

5. Where the difficulties in the way of Christian work have been overcome for brief periods the credit usually belongs to personalities on both sides. The opposition of Communists to Christianity is ideological, not personal, and the ideology is not in complete control.

6. The Christian challenge to Communism in North China has nowhere been truly adequate, presenting a social, educational and evangelistic programme inseparably linked. Communists have rarely met individuals and never a whole community of Christians ready to die for such a live and relevant faith.

There are also a few Chinese Christian leaders who are more optimistic, seeing democracy in Mao Tze-tung's theory, and hope in the personalities of Communist acquaintances. They point out that Communists respect the character building work of Christian institutions, and welcome social welfare work, while Christians have yet to present a strong witness in Communist areas along these lines.

FOR CHRISTIAN action two points stand out clearly:

1. A missionary to the Communists would have to be one called in his own conviction to this service. He would have to be certified by Communist authorities. He would have to practise a vocation other than the ministry as a base for his mission. His attitude toward Communist efforts would have to be constructive regardless of provocation. He would have to be prepared for any eventuality in living conditions, sudden persecution, meaningless interference, or even death.

2. Christians must develop a Christian understanding of the specific reforms and organization for which Communism stands at the moment. They must attack the problem of the people's livelihood from the point of view of the personal Christian community and work out tentative economic solutions which could be extended outside the fellowship. The only such economic expression of Christian community which has actually seen trial is the industrial and farm cooperative. How it would fare in Communist areas is not sure but offers one method of presenting the Christian way of life constructively within the area of Communist concern.

And underlying this action, the author would like to suggest the following questions on which Christian-Communist relations seem to hinge:

1. What kind of power will the Communists recognize and adjust to? Christian work itself depends entirely on personal power, creative in the realm of freedom. Is it unrealistic to hope that this power, purged of all questionable connections, may be given a place in Communist society? Should Christian realists support some secular material power which could force the Communists to compromise for strategic reasons?

2. What philosophical foundation, especially in the educational system, must the church seek as a vehicle for its understanding of life over against dialectical materialism? How do we differ from the Roman Church's answer?

3. What sociological foundation, what material freedom from the government control, must the church and its allied work demand?

These questions will be answered in the next few years by Christian leaders. It will be well if behind these answers is a clearly thought out set of middle axioms of the Christian ethic, in the light of China's needs and the condition (including the sin) of her Christian church.

This article taken by permission out of "The Burma Bulletin," will serve as an introduction to our Burma friends who we hope will soon be united with us in the South-Eastern Asia Central Conference.

Burma Today

TO PUT IT VERY BRIEFLY, here are the outstanding features of recent months: The assassinations on July 19, 1947, of leading cabinet members of the government showed how dangerous is the hangover violence and underground plotting since the days of the war. No rioting or public disorder followed, and for this the government and people are to be commended. Wholesale arrests and long detention without trial, much barbed wire, sentry posts around government offices and officials residences, prevalence of armed guards and uneasy trigger work resulting in some innocent casualties from stray shooting, all were natural sequels to such a crime.

The Constituent Assembly completed its work with a government instrument accepted by the British Parliament. The new nation is called the Union of Burma, as it recognizes certain autonomies and recognized places for the non-Burman minorities. The Constitution contains familiar bill of rights features borrowed from the West and is ultra-modern in its Leftist socialistic provisions. The test is not in what appears but in how the provisions will be observed and enforced.

The national flag approximates that of the U.S.A. in colour and pattern. A solid red field takes the place of the striped area. A large central white star surrounded by five smaller ones in the blue field signifies the union of Burman majority and the minority groups.

Though there is an excessive pressure of what we might term "spoils system" in the rapid and personally unfair dismissal of British and Indian and other official personnel of experience and goodwill, a certain toning down of ultra-Burmanism is shown in the choice by the Convention of a Shan ruler as first (provisional) President of the Union and the placing of a Karen at the head of the armed forces.

BURMA IS AN INDEPENDENT NATION, the next to leave the British Commonwealth since the American Colonies, and the separation day, January 4, 1948, is exactly 171½ years later than the American Declaration of Independence. It must not be forgotten that much good will and good sense was displayed by Britain in the entire process, first of liberating Burma from Japanese occupation, second in spending heavily to rehabilitate and alleviate the needs of the war-exhausted country, finally to facilitate and assist generously at all stages of the transfer of power. Certain finance and defence treaties of limited duration remain as the only special ties between Britain and Burma.

The new government faces many problems. Its leaders are young in years and experience. They have been more experienced in agitation than in administration. The living facilities of the nation are still much below par, and the road to restoration is a long one. Burma's main exportable product is rice, and India and other neighbour lands need it desperately. The export supply is still only about one-third of the pre-war average, and agrarian adjustments such as equitable use of the land, financing the farmers, building up the stock of yoke cattle, improving internal road, railway and water conveyance, all must be carried forward to feed the hungry world and provide a balance in trade.

There are various questions about public order and "nation-building" activities. Armed robbery makes the country village life precarious, and it is hard to build up an efficient and able police force and keep from drifting into the "police state" type of government. Drastic arms acts have been framed, and the shocking measure of staging public executions by firing squad has been practiced as a deterrent against violent criminals. The official operation of a government lottery with frequent drawings for capital prizes up to Rs 1,000,000 certainly weakens public morals. Public education is at a low ebb, no adequate policy in sight and low pay for teachers are obstacles to any immediate hope of improvement. Hundreds of thousands of growing boys and girls missing the guidance of the class room are making a "lost generation" for the new nation. Public health is poor and the government hospitals and dispensaries below standard.

Having allowed for all this, Burma remains a fortunate land among war-trampled nations. It has received generous political consideration; it is largely free from the internal divisions so tragic in Palestine and India; it is not a famine land but one with a food surplus; Communism is a serious threat but not yet productive of civil war as in China.

THERE IS NO PLACE in this account for glowing "success-stories". The constitution proclaims religious liberty and must be taken in good faith until practice proves otherwise. The Burman majority of the population are almost solidly Buddhist except as currently modified by materialistic Communism, and the very slender Burman Christian constituency losing in numbers. There is a growing tendency of the Buddhist Burmans to look upon Christianity as the way of Karens and other non-Burmans. Even in this field there are the beginnings of Buddhist Mission to their animistic neighbours. A serious blow to Christian higher education has been struck by the official refusal to allow Judson College to be restored as a constituent college of the University of Rangoon.

Christian schools, once assisted from public funds as a part of the general system of education, are now on their own and almost entirely dependent upon tuition fees. They carry forward on the momentum of good will from the appreciative public but must strengthen up and set forth some unique and special excellences to continue to serve usefully.

Through wartime losses, deaths, diversion to other occupation there has arisen a heavy deficit in trained Christian teachers and ministers, and steps must be taken

rapidly to enlist and prepare able persons to fill these gaps.

The Annual conference in October 1947 gave a fine opportunity to sum up the gains since the re-opening of the work and to shape future plans. Bishop Clement Rockey spent two periods of extended visitation in Burma in 1947 and while Bishop Rockey was still in America, Bishop J. W. Pickett came over once from India to help with some immediate problems of building reconstruction. Crusade funds and Methodist Overseas Relief, Church World Service, general Methodist World Service gifts, all have had their useful places in the work. Local self-support has not been insignificant, either. Missionary personnel now numbers twelve of whom one is on furlough. This means that we have four missionary men and wives and three single ladies in Burma now as compared with about twice that in 1941 and three times this number in 1928. There is great need for a generation of new missionaries, well trained, personally adaptable, willing to grow and learn, to develop in service experience with and beside the growing life of this new nation.

Co-operative enterprise is an encouraging feature of the present Christian programme. The Burma Christian Council forms a meeting place for the denominations, and visits by two able secretaries, Dixon and Goodall from London, followed in April by Bishop Stephen Neill, have inspired us with the broad lines of international fellowship and shared experience in modern missionary enterprise.

PRAYER SUGGESTIONS FOR THE FAMILY CIRCLE

Table Graces and Evening Prayers

GRACES AT TABLE

I.

Bless, O Lord, this food to our use, and us in thy service; through Jesus Christ our Lord. Amen.

II.

Give us grateful hearts, our Father, for all thy mercies, and make us mindful of the needs of others; through Jesus Christ our Lord. Amen.

III.

Our Father, we bless thee for this food and for all the gifts of thy loving-kindness toward us. Give us grace to do thy will; through Jesus Christ our Lord. Amen.

IV.

Lord, make us truly grateful for the blessings of this day and keep us thine evermore. Amen.

V.

O God our Father, who giveth food for the body and truth for the mind, so enlighten and nourish us that we may grow wise and strong to do thy will; through Jesus Christ our Lord. Amen.

VI.

Be present at our table, Lord;
Be here and everywhere adored.
These mercies bless, and grant that we
May feast in fellowship with thee.
(Strengthened for thy service be.)
Amen.

VII.

Heavenly Father, great and good,
We thank thee for this daily food.
Bless us even as we pray;
Guide and keep us through this day. Amen.

VIII.

God is great and God is good,
And we thank Him for this food.
By His hand we all are fed;
Give us, Lord, our daily bread. Amen.

FAMILY PRAYERS

Morning

I.

Almighty God, we thank thee that thou hast kept us through the past night and brought us in safety to the beginning of another day. We pray thee to preserve us both in soul and body; to give us health and wisdom; to uphold us in temptation, to keep us from sin, and to help us in all things to praise thee; through Jesus Christ our Lord. Amen.

II.

O God, our heavenly Father, who hast safely brought us to the beginning of this day: Defend us in the same with thy mighty power, and grant that this day we fall into no sin, neither run into any kind of danger, but that all our doings, being ordered by thy governance, may be righteous in thy sight; through Jesus Christ our Lord. Amen.

Noon

O God, the Strength of them that labour, grant us when we are weary with our work to be refreshed by thy Spirit, that we may serve thee faithfully all the day long; through Jesus Christ our Lord. Amen.

Evening

I.

Lighten our darkness, we beseech thee, O Lord; and by thy great mercy defend us from all perils and dangers of this night; for the love of thine only Son, our Saviour, Jesus Christ. Amen.

II.

Merciful Lord, the Maker of light and darkness, with whom the night is as clear as the day; preserve us this night from all evil; that, being refreshed with quiet and helpful sleep, we may rise up again with cheerful strength and gladness, to serve thee in all good works; through Jesus Christ our Lord. Amen.

SENIOR PASTORS SERIES No. 2

The Rev. and Mrs. Timothy Huang and family

FIRST MALAYAN CRUSADE SCHOLAR

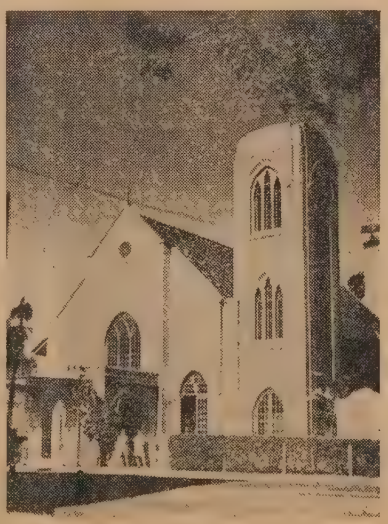
THE REV. TIMOTHY HUANG was born in Amoy, China, in 1901. He received his early and middle school education in Amoy and then studied in the Nanking Theological Seminary. In 1925 he came to Malaya and the Rev. F. H. Sullivan, then the Superintendent of the Singapore District, gave him a Local Preacher's license, and he was appointed to the pastorate of the Telok Ayer Chinese Methodist Church. He joined the Malaya Annual Conference in 1927, was ordained deacon in 1929 and received his elder's orders in 1931.

After serving as pastor of the Seremban Chinese Church he was transferred to Penang. The Penang Chinese congregation at that time was not very large and did not have a sanctuary of its own, but used the chapel room of the Anglo Chinese School. In 1937 under his leadership the beautiful and large Methodist Church on Madras Lane was built. The sanctuary of this church is the largest of our Methodist Churches in Malaya. The building is flanked by a lovely tower. Standing at right angles to it, and joined to the main building, is the church hall, which is used by the W.S.C.S. and the M.Y.F. The manse, which is rather small, is also a part of the building, completing the unit. Mr. Huang was pastor of this congregation from 1933 until the end of 1947.

In 1946 Mr. Huang received a Crusade Scholarship and studied at the Garrett Biblical Institute in Evanston from October 1946 until June 1947 as a Special Student. While in the U.S.A. he visited many old friends including Mr. and Mrs. R. Dean Swift and family in Dousman, Wisconsin, and the Rev. and Mrs. Charles D. Patterson in Bicknell, Indiana. For about six months of this period he acted as pastor of the Cantonese Chinese Protestant Church in Chicago.

Bishop Lee appointed Rev. Huang as one of the Chinese Superintendents in 1940 and in 1948 he was made the first full-time Chinese Superintendent, with residence at Taiping. Mr. Huang's District covers Penang, Province Wellesley, Kedah, Perak, and the Chinese Churches in Sumatra.

Mr. and Mrs. Timothy Huang have a family of nine children. The eldest and third daughters, Chiau Teck and Chiau Yong, are on the staff of the Lady Treacher Girls School in Taiping, and the second daughter Chiau Gi-an, is studying medicine at the Medical College in Singapore. Miss Chiau Yong is a very accomplished pianist.



Penang Chinese Church

Home Missionary Society

RE-ORIENTATION

SINCE ITS BEGINNING, almost twenty years ago, the Home Missionary Society of Malayan Methodism has put its main emphasis upon the development of mission work among the "Sakai". We have heeded Christ's command to *"Go .... and make disciples of all nations"*, and have taken as the central field of our efforts the jungles of Malaya. In addition, assistance has been given to the extension of Chinese and Tamil work, first in Pahang, and now in Kedah as well, and to the Dyak work in Borneo.

Now, however, an alteration in policy must be made.

In response to an appeal to the Perak Government for permission to establish a mission station for work among the aborigines in the Batang Padang valley, The Methodist Church has been requested to postpone its programme temporarily, until the Perak Government has had time to formulate its own policy with regard to these people, and to initiate any project upon which it might decide.

THIS MAKES NECESSARY a re-direction of the efforts of the Home Missionary Society for this year, at least. Therefore the Society committee met, on 17th May, to consider the matter. The members decided to continue, and intensify, the appeal to all branches of The Methodist Church in Malaya for support of the Home Missionary Society; and voted to alter the policy and budget of the organization along the following lines:

I. The major portion of our funds is to be spent in developing the mission to the Dyaks, in Sarawak, Borneo.

At present, Lucius Simamoera is carrying on the programme alone. He does evangelistic work among several groups of Dyaks, and has opened a small school, in which there are about twenty boys. He has recently sent for another Batak worker and his family, from Sumatra. As soon as they arrive, Lucius hopes to start a girls' boarding school also. He is seriously in need of money to support this work, and to finance printing of school and evangelistic materials. He also needs help in the way of a supply of simple medicines for distribution among the people.

The Home Missionary Society considers that this Dyak programme in Borneo presents a tremendous challenge to the Methodists in Malaya. There is a people, strong and virile, eager to learn, but lacking teachers and leaders. We, in Malaya possess the knowledge of Jesus Christ, and have sufficient men and money to carry that knowledge to those in need. Surely God is calling to us to take up the challenge and fill the need.

II. Additional subsidies are to be made towards Tamil workers in Kedah and Pahang, and Chinese workers in Pahang.

In these two states The Methodist Church is reaching out into Tamil and Chinese communities which are not able to support pastors. A few Christians have been found, and more are being added; but there is not enough strength, as yet, to support the workers fully. Therefore the Home Missionary Society has been asked to increase its assistance. This is truly a "home missionary" project, and deserves the support of the longer-established and more prosperous sections of the church.

THESE ARE THE TWO OUTSTANDING TASKS for the Home Missionary Society for 1948; and this means, of course, for The Methodist Church in Malaya, because the Society is but one part of the great, on-going work of the church as a whole. The Society, in fact, is the church, and can succeed in its aims only as every part of that church supports it: the Chinese congregations, the Tamil congregations and the English-speaking congregations.

"COME, AND HELP"

PAUL'S "MACEDONIAN CRY" sounds in the ears of every Methodist in Malaya: *"Come over ..... help us."* The call comes from Borneo, where the Dyak people, eager for light, are appealing for teachers, for doctors, for helpers of many kinds. The call comes from Pahang and Kedah, where small Christian communities, almost cut off from the services of the church, are asking for ministers, for teachers, for Bible-women.

Every Methodist in Malaya can help to answer that call. If he cannot give his life in full-time Christian work, he can contribute from his means to support those who do. Every member of our Methodist community can see to it that he gives to the missionary work of the Lord some part of the money with which God has entrusted him.

These gifts for the missionary programme of the church are, in our statistics, labelled *"Benevolences"*, and often treated as an optional part of the contributions. But in actual fact there is nothing optional about the Christian's giving to support the on-going work of the church of Christ. It is a moral obligation bearing strongly on every man, woman and child who claims the name of Christ. No one can truthfully call himself "Christian" while he refuses, or neglects, to give of his abilities and means to further the spreading of the gospel to those in need of it.

THEREFORE THE HOME MISSIONARY SOCIETY appeals to every church, church school, Methodist Youth Fellowship, Woman's Society of Christian Service and Methodist school in Malaya to take up its share of the task.

1. *Give universally.* Let every organization, every individual, contribute something; regardless of whether other obligations be heavy and difficult.
2. *Give liberally, sacrificially.* When Jesus praised the widow for her gift to the temple, he did not commend her for the two copper coins she contributed, but for having "put in all the living that she had".
3. *Give increasingly.* Let this year's contribution be greater than that of last year.

4. *Give now.* Do not put it off to the end of the year, when other demands will come crowding in.
5. *Give regularly.* A modest sum, repeated every month, is usually more effective than the result of a frenzied, last-minute appeal.

HAVING SAID ALL THIS with regard to money, it is necessary to add a further word—about personal service.

The kingdom of God is extended through the efforts of the Holy Spirit and of individual men and women. Money is of value merely to support these persons, and to provide the tools with which they work.

When we talk, then, about supporting the missionary programme of the church, we always keep in mind the primary need for men and women who will give their lives in service to God and their fellow men. It is here that Malayan Methodism needs to make a far greater effort than it has yet done. The church needs ministers, teachers, Bible-women, medical workers—and good ones. It needs to search out and find the best minds and spirits among its young people, and confront them with Christ's call to apostleship. It needs to urge these outstanding individuals to get the best education and training they can, and then to dedicate all their highest talents and abilities to the task of bringing Christ's salvation to a world desperately in need of what he alone can offer.

More than ever before, God speaks in the hearts of men, *"Whom shall I send? Who will go for us?"*

HERE AND THERE . . .

Penang

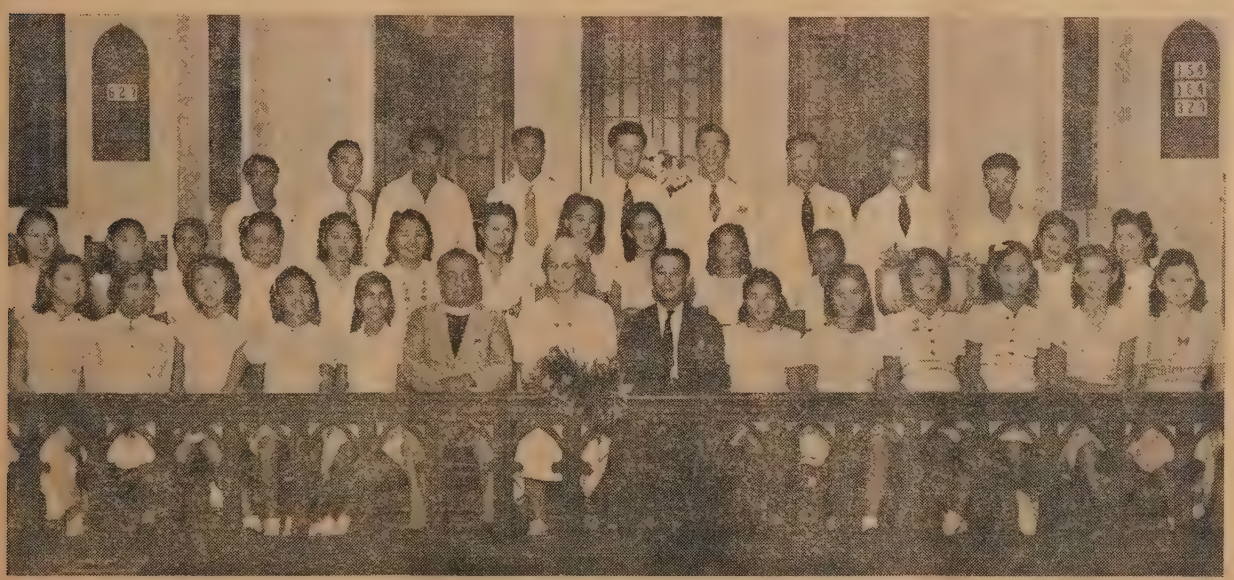
Anglo Chinese School. The School extends its hearty congratulations to:—

Mr. Ong Joo Sun, an Old Boy and at one time a teacher of the A.C.S. Penang, on his being elected by a big majority to represent the Straits Chinese British Association on the Municipal Council. Mr. Ong was at one time the unenviable Secretary of the Unemployment Fund during which time he displayed great patience and tact in dealing with every case that came to him. He is a Justice of the Peace, Penang, a Trustee of the A.C.S. Union and an active Committee member of the Malayan Association, Penang Branch.

Mr. Kee Hup Keng, an Old Boy and a Donor of the School Science laboratory on his being appointed a member of the Kedah State Council. Mr. Kee, who is also the Chinese Community leader of Sungai Patani, is one of the leading merchants of that town. He takes a great interest in his Alma Mater which is proud of him.

Mr. Mohd. Yusoff bin Mohd Noor, an Old Boy who represents the Malay Labour Union on the Federation Legislative Council. The School is proud of her Malay Boys many of whom have distinguished themselves in public life.

Anglo Chinese Continuation School. Though not generally known this School has been doing the public a great service in providing education for those overage children and others who have not been able to get admission into the morning schools, the Education Department, the community leaders and the parents of these children deeply appreciate the splendid work of this institution, which has to-day an enrolment of 640, almost double the pre-war number. Rev. Khoo Cheng Hoe, the energetic and resourceful Principal, and his staff of hardworking and



The Chinese Methodist Church (English Service) Choir under the direction of Miss Lila M. Corbett sang "Resurrection Morn" by Schnecker at the Easter Sunday Service. This Church, under the pastorate of the Rev. Khoo Cheng Hoe, served all the English-speaking members of the Methodist Church in Penang during the Japanese Occupation.

conscientious teachers are battling against odds. They have to deal with a great number of children superannuated or rusticated from morning schools and others coming from Chinese Schools whose knowledge of English is a doubtful quantity in most cases.

Quite a number of our ministers and lay workers have visited Foochow in the past two years. The Rev. ANDREW K. T. CHEN was there for a year's leave and spent his time preaching both in the districts and at the Conferences. The Rev. TIANG CU GI and family are there now while their son DENNIS has been taking a "rest cure" at the Methodist hospital. Miss GOH GIE HING and Miss JANET CHEN are also both in Foochow on leave from their work in Sitiawan.

Kuala Lumpur

Methodist Girls School. Mrs. F. S. Muthu, the acting Principal, will be away on leave during this term and Miss Ann L. Harder has been appointed to fill her place. Mrs. Muthu together with her husband and family will have a holiday in Ceylon.

The Empire Day celebration consisted first of all of a Radio programme followed by sports events for the Upper and Lower schools and songs by the "Glee Club". A number of visitors were present including Mrs. Birse, wife of the British Adviser for Selangor, who gave away the prizes to the winners of the several events.

Sentul Methodist Boys School. Mr. K. T. Cheong, on the staff of the Methodist Boys School, Kuala Lumpur, was acting Principal of this school during the 3 months leave of Mr. William Dudley, Headmaster. Other changes on the staff are:—Mr. Mah Lo Kah to the High School, Kajang; Mrs. Townley and Mr. S. Macintyre to the M.B.S. K.L.; Messrs. Wong Lai Yuen and K. V. Thaver are transferred to this school from the M.B.S. K.L; and Mr. N. Doraisamy from the A.C.S. Nebong Tebal. Mrs. Nesaratnam who joined this staff in January, was transferred to the M.B.S. K.L. in March. Mrs. P. Mayo also joined this staff in January.

This school, which is housed in the fine new building erected shortly before the war, now has an enrolment of 392. It has been completely equipped with new furniture, electric installations renewed and the entire building colour-washed. This school is a great asset to the people living in the Sentul region of Kuala Lumpur and is used as feeder school to the main school on Petaling Hill.

Chinese Methodist Church. The engagement of Miss Dorothy Fang, daughter of the Rev. C. E. Fang of the Chinese Methodist Church to Mr. Tan Cheng Lun of Bentong, took place in the Wesley Church, Kuala Lumpur. The engagement service was conducted in Mandarin by the Rev. Andrew K. T. Chen of Singapore. Miss Fang is the eldest daughter of the Rev. and Mrs. C. E. Fang and is the Devotional Chairman of the M.Y.F. of the Wesley Church. Mr. Tan is a graduate of Yale University in China and comes from the Shantung Province. He is a teacher in a Chinese school in Bentong. The ceremony was witnessed by a large number of relatives and friends.

The Kuala Lumpur Chinese Church choir members spent a very happy afternoon on a picnic trip visiting the two hydraulic power stations of Dusan Dua, about 24 miles south of Kuala Lumpur. Mr. Tay Soo Keng, assistant choir conductor, who was formerly in charge of the 2 power stations, made the arrangements for the trip. Teas and cakes were donated by the leader of the choir, Mr. Ang Iok Pek, and were served at the house of the Manager who kindly gave them the use of his bunglow. While they were getting ready for some group pictures the Rev. C. E. Fang suggested that the choir members organise themselves into a Chinese speaking M.Y.F., which after a short discussion, was unanimously agreed to. It was decided that devotional and other meetings would be conducted either in Mandarin or in Hokkien.

Members of the Straits Chinese M.Y.F. who participated in the concert

Singapore

Straits Chinese M.Y.F.

The young people of this M.Y.F. are to be commended upon the high quality of the variety concert which they gave upon two different Saturday evenings in their own church hall (May 29th and 5th). Various musical items were thoroughly appreciated by the capacity audiences, but the high point of the programme was the presentation of "Ali the Cobbler", a comedy in one act. The staging, costumes, lighting, and the finished performances of the actors all contributed to one of the best attempts of this kind Singapore has seen. The comedy scenes were highly entertaining and the audience entered in to the spirit of the play with great enthusiasm. The proceeds of the concert were for the local M.Y.F. and District funds.

The Wesley 6th Company of the Girls' Life Brigade

Wesley Girls' Life Brigade

On Sunday morning, May 30th, the 6th Company of the Girls' Life Brigade was enrolled at Wesley Church by Mrs. Elsie Lyne, Commandant of the Singapore Battalion. This was the realization of a dream that some of the youth leaders at Wesley Church have had for many months. Eighteen girls were enrolled and five officers commissioned, with Mrs. Herbert Peterson as Captain and Mrs. Waldo Reinoehl as Chaplain. The company has already embarked upon an intensive programme of study and play, and the girls are very proud of their new uniforms and badges. In the few short weeks that it has been organized, the company has made a real place for itself in the life of the church.

The North portico at Wesley Church, Singapore

Segamat

On Sunday May 30th, 1948, the Rev. Thomas of the Syrian Christian Church, assisted by the Rev. S. M. Pandian of the Methodist Tamil Church, Segamat, officiated at the baptism of Sarah, the daughter of Mr. and Mrs. T. J. Cherian of Singapore. Sarah is the granddaughter of Mr. and Mrs. Thomas Vargese. Mr. Vargese is the Chief Clerk of the Melville Estate, Labis, Johore. The Syrian Christians in Malaya have been very cordial in their relationship towards the other Christian faiths and we are happy to welcome them to our services of worship.

Ipoh

Wesley Church. On June 5 the Women's Society of Christian Service organized a very successful Fellowship Dinner which was attended by about eighty people. The President Mrs. Ho Seng Ong, Mrs. A. H. Wakefield, Chairman of the Dinner Committee, Mrs. Johns Putra Mrs. Khoo Saw Tuan, Mrs. Lily Chong and Mrs. R. Kesselring did an excellent piece of work in providing a menu that suited the tastes of all. Rev. Ho Seng Ong was responsible for the after-dinner entertainment of musical items and games which made the function very enjoyable.

Cambridge Results. The Cambridge results for 1947 among the Methodist Schools in Perak were very good. Special mention must be made of the A.C.S. which deserves to be congratulated on its 1947 Class achievement of 91% of passes out of 82 candidates.

Sitiawan

The Anglo Chinese School. The school is proud of the achievement of her 1947 School Certificate class which is the first class to sit for these examinations in Sitiawan. The results achieved were very satisfactory, for out of 23 students 17 passed with 6 Grade 1, 6 Grade 2 and 5 Grade 3 passes.

The Continuation School has been started, and has an enrolment of 55 students. Two teachers have been engaged to take care of this school and it is expected to expand rapidly.

On Empire Day the schools from all over the district assembled in the A.C.S. compound and the District Officer from Lumut, Mr. MacDonald, gave a short message. The A.C.S. Scouts under Mr. Tazalli were in attendance.

Mr. Tai Swee Kee, well-known sportsman and senior teacher of the A.C.S. is on leave this term. Mrs. Teh Jin Sooi, a member of the A.C.S. staff was chosen for the China Olympics. The school is proud to have an Olympic Representative and hopes that she will use her experience upon her return to train other girls.

The A.C.S. Football team is well again on the way to become the Football champions of the Sitiawan District. Thus far they retained their unbeaten record of 1947 when they emerged as the League Champions. The A.C.S. will soon have their annual sports, the boys and girls

(*Concluded on page 23*)

The Methodist Girls' School, Singapore, Primary Department at work with Miss Ho Lek Cheng in change

MORE OR LESS PERSONAL . . .

MR. and MRS. T. W. HINCH arrived in England from America in the middle of March. After several weeks spent "in frantic house hunting," they bought a home in Ealing. They may be addressed at 81, The Avenue, West Ealing, London, W.13. After Mr. Hinch's retirement from Malaya in June last year he went directly to America where he joined Mrs. Hinch and their daughter Kathleen who were living near Milwaukee, Wisconsin. Kathleen was married in September and is now living in Los Angeles.

The many friends of MR. ROY BOWER will be happy to have word about him. He has now retired from the Consular service of the U.S. Government after having served as Consul General at Madras, his last post of service. He may be addressed at 246 Purdue Avenue, Berkeley 8, California. Mr. Bower had a long period of service in Singapore and made a host of friends. He will be particularly remembered as the chief promoter of the outdoor theatre at 48 Barker Road, which in the early thirties was one of the most popular and delightful places of entertainment in the city. Our best wishes go to him on his retirement.

The Ipoh A.C.S. and A.C.G.S. are proud to welcome back two of their former students DR. ELAINE CHONG, daughter of DR. and MRS. CHONG TAK NAM, and MR. NG WAH HIN. Elaine Chong is an old pupil of the A.C.G.S. and has just returned to Ipoh after spending seven years in Australia where she took her medical training at the University of Melbourne. She is the first Chinese woman doctor to go into private practice in Ipoh and she will work with her father in his clinic.

Mr. Ng Wah Hin an old boy of the A.C.S., who was awarded a Queen's Scholarship in 1937, has also returned to Ipoh to see his parents. He capped his brilliant career at Christ's Church, Cambridge, by obtaining his Ph.D. in Civil Engineering. He obtained his M.A. (Cambridge) in 1944 and shortly afterwards was awarded the AMICEE, which was followed by his election as an Associate Member of the American Society of Civil Engineers. Besides this he has also gained a First in the Mechanical Science Tripos.

Methodists in Ipoh were greatly shocked by the tragic death on May 28th of ERNEST PAUL MUTHIAH who was electrocuted when he accidentally caught the stray wire of an electric post in the Church compound which unknown to anyone was alive. He was the seventeen year old son of MRS. E. A. MUTHIAH, a member of the staff of the A.C.G.S., and the grandson of MR. and MRS. J. P. AYATHURY who have been active members of the Methodist Church in Ipoh for many years. Ernest was a member of the Tamil MYF and took a keen interest in the All-Malaya Institute held in Ipoh recently, having taken part in Tolstoy's play "What Men Live By." He was also a Boy Scout and actively participated in School athletics having represented the A.C.S. in Soccer, Cricket and other sports. He was laid to rest on Sunday morning May 30th in the Connolly Road Cemetery where REV. D. THEVATHASAN read the service at the grave-side. A large number of friends and relations were present to extend their sympathies to the family in their sad bereavement.

The many friends of MR. FRANK C. SANDS congratulate him on receiving the O.B.E. on the King's Birthday. First as printer, and then as the Manager of the Methodist Publishing House, and now as the Manager of the Malaya Publishing House Ltd., Mr. Sands has for many years been known to Metho-

dists throughout Malaya. He was appointed Scout Commissioner for Malaya in 1920 and since then has given a great deal of time to the furtherance of Malayan scouting. Mr. Sands was interned and after release stayed in this country for nearly a year getting the Malaya Publishing House re-established and placing scouting firmly again on its feet.

MISS DOROTHY MORETON, for many years Head Mistress of the Primary School of the A.C.S., Penang, was transferred to Singapore last month and is now in charge of the Primary Department of the A.C.S. Miss Moreton is specially trained in religious education and did much to build up the religious programme of the Primary Department of the Penang A.C.S.

Many people throughout the Peninsula will remember a former colporteur, MILIATER POHAN, who used to travel from place to place before the war with his pack of books. He worked in Malaya for several years and then was compelled to return to Sumatra because of ill-health. Guru Pohan worked in Sumata after leaving Malaya and made his contribution to the Batak congregations which he has continued during the war and up to the present time. He has brought his daughter, TIOMINAR POHAN, to Malacca, to enter the General Hospital in order to complete her nurse's training. Our best wishes go with her as she pursues this noble aim and with her father as he returns to Sumatra to continue his work.

Mr. ALBERT GOH, son of Mrs. Goh Soon Hoe of Singapore, has made a very good record at Morningside College, Sioux City, Iowa. In February he was asked to give the address to launch the drive for the fund known as "The World Student's Service Fund" which he gave to the entire student body of 1200 pus the faculty. He did so well that the Fund was oversubscribed. In April he was elected the President of the Morningside Cosmopolitan Club.

Three other Singapore Chinese students are also students at Morningside, Mr. CHEN CHI CHANG, son of Dr. and Mrs. Chen Su Lan, and PHILIP and FRANK LOH, the sons of Dr. and Mrs. Loh Poon Lip. All of these Singaporeans are making excellent grades and thus have a high standing.

Mr. SYN WAI MUN, son of Mrs. Syn of Singapore, has been making a high scholastic record at Florida Southern Methodist College, at Lakeland. He has been at the head of his classes in maths, chemistry and German, and the only class in which he did not make an "A", the highest grade possible, was in physical training. Arrangements have been made by his "Foster Parents", the Rev. and Mrs. J. A. Tolle, of Bradenton, Florida, for him to enter Georgia Tech this coming September in order that at this Engineering University he might the better pursue his engineering career. The First Methodist Church of Bradenton, Florida, is supporting Wai Mun and paid his expenses from Singapore to America.

HERE AND THERE—Sitiawan
(*Concluded from page* 21)

have started their training, and keen competition is anticipated. The Principal and staff are doing their very best to make this year's Sports Day a grand success.

The Methodist Health Clinic. Miss Mechteld Dirksen, R.N. has again re-opened the clinic in Kampong Koh. Miss Dirksen has been doing a very useful piece of work among the poor people of the community. At the same time she has been the examining nurse for all the students of the A.C.S.

The Sitiawan MYF. Since the Ipoh Institute the MYF has been going strong. New members have been brought in and many young people take an interest in the work. During the month of May one of their meetings was in the form of a cottage prayer meeting in the home of Mr. and Mrs. Wong Hean Kim.

The Methodist Youth Fellowship has been organized since the liberation and is proud of a membership of over sixty. Regular meetings are held on Tuesdays at 4 p.m. Rev. Foster from Taiping installed the new officers on Tuesday, 2nd March, 1948. The following are the office-bearers.

President:.....Moses Tay
Chairman of Worship and Evangelism:.Miss U. Yong Doong
Chairman of World Friendship:..Mis Ding Mie Ging
Chairman of Community service:.....Mr. Khew Khoon Wah
Chairman of Recreation and Culture:.....Mrs. Teh Chui Ging
Mr. Khew Khoon Thong
Secretary:.....Miss Ho Ung Ging
Treasurer:.....Master Lee Ik Hua

The Advisory Committee, Miss M. Dirksen, Messrs. Wong Hean Kim, Tai Swee Kee, J. D. Jacobs, Ling Chew Siang have rendered invaluable assistance.

BOOKS

THE POCKET COOK BOOK
BY ELIZABETH WOODY
and members of the Food Staff of McCall's Magazine
400 pages.
1,300 Kitchen-tested recipes. $1.05; by post $1.55

101 THINGS FOR A BOY TO MAKE
BY ARTHUR C. HORTH
A book of practical directions for the Young Craftsman. Contains 182 text pages, 31 photographs and several hundred diagrams. $4.50; by post $5.00

101 THINGS FOR GIRLS TO DO
BY LILLIE B. AND ARTHUR C. HORTH
A review of simple crafts and household subjects. Illustrated by 3 colour plates, 57 photographs and 350 diagrams. $4.50; by post $5.00

101 THINGS FOR LITTLE FOLKS TO DO
BY LILLIE B. AND ARTHUR C. HORTH
96 illustrations in colour and 89 in black and white. $4.50; by post $5.00

MALAYA PUBLISHING HOUSE, LIMITED
P. O. BOX 347 • SINGAPORE

SIME DARBY AND CO. LTD.

delicious fruit drink

From Australia comes famous Mynor Fruit Cup, blended from the fresh juices of oranges, lemons, pineapples and passion-fruit. The wonderful taste of Mynor reflects the sunny orchards where the fruit is grown. Bottled under ideal, hygienic conditions, Mynor Fruit Cup is rich in health-ful fruit-juice vitamins.

MYNOR FRUIT CUP makes the ideal base for cocktails and long thirst-quenchers.

MYNOR
FRUIT CUP

MADE IN AUSTRALIA BY MYNOR PTY. LTD.

Wholesale distributors for Singapore, Malayan Union, Sarawak and British North Borneo . . SIME, DARBY & CO. LTD.

INDIA
TYRES

THE FINEST TYRES MADE

MADE IN SCOTLAND.

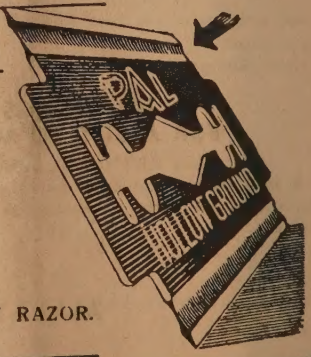
Agents
SIME DARBY & CO., LTD

THE RAZOR **PAL** BLADE SUPREME

HOLLOW GROUND

LIKE A BARBER'S RAZOR

THE BIGGEST NEWS in shaving since the invention of the safety razor. A double edge blade that is actually hollow ground just as a barber's razor.



BRITISH MADE:
RETAIL PRICE 30 cts. packet of 5
WILL FIT ALL TYPES OF MODERN SAFETY RAZOR.
Agents:

SIME DARBY AND CO. LTD.

Printed at the MALAYA PUBLISHING HOUSE, LIMITED, *Singapore.*